14: Tamai--97 [4] J-2 (1896) 1896 Formosan Aborigines
116, 527, 585, 291, 556 Chin-hoan

While the Tschinwans have no festivals which recur on fixed dates, they do have occasions for holidays:

1. A wedding.
2. A day in November when summer garments are discarded and winter clothes are put on.
3. The day on which one first puts on a new dress.

These three holidays are celebrated with a great deal of ceremony, the extent of the celebration varying with the financial position of the family.

22: Wiedfeldt--9 F-5 (1913) 1914 Formosan Aborigines
116, 262, 241, 252, 527 Atayal

The main article of food of the Atayal is millet. They celebrate tribal and clan festivals in connection with the planting and the harvesting of this crop. It is ground by the women in a stump of wood in which a hole has been burned out, or on a stone, by means of a solid round piece of wood. They also eat yams and wild bananas, and more recently they have learned from the Chinese to eat rice and beans, and from the Japanese, sweet potatoes. With this vegetable diet they seldom eat meat, but occasionally they eat large quantities of it; for example, they eat antelope after a successful hunt, or at a wedding feast, and when they eat up the sacrifices. Recently they have begun to eat chickens and pigs, which they have obtained from the Chinese. Fish is eaten in large quantities once a year at the tribal feast.

22: Wiedfeldt--15-16 F-5 (1913) 1914 Formosan Aborigines
116, 221, 226, 476, 527 Atayal

Since there are no implements for catching fish, fish are caught only once a year, in spite of the great wealth of fish in the mountain streams. This is a cooperatuve undertaking in which the whole tribe takes part. The chief of the tribe sets a day for the gathering of the chiefs of the clans, and also for catching fish in the large river. It is in the fall, when the trout has reached its full growth and the millet is ripe. Every clan sends at least one representative, and the women and children [16] also come. Every man brings along some poison which he has prepared himself from a species of bindweed. When it is dropped into the river, the fish are supposed to come to the surface immediately and even to hurry to shore, so that the participants in the celebration are able to catch them by splashing their hands in the water, amid laughter and joking. They are divided into as many piles as the number of clans represented, in which process the chief of the tribe sees that justice is observed. The same procedure is followed in dividing the clan allotments among the families participating. Since the fish are immediately roasted on the fire and consumed, this fish festival is a convenient way of feeding the people attending the meeting of the tribe.

22: Wiedfeldt--25 [5] F-5 (1913) 1914 Formosan Aborigines
116, 623, 614, 527 Atayal

The clan assembly consists of the heads of all the families and the successful head-hunters of the member families. It meets when summoned by the head of the clan, which is regularly on the occasion of the two millet festivals. Aside from these two regular meetings, it meets when it is necessary to impose a punishment or to conduct some legal business.

22: Wiedfeldt--26 [3] F-5 (1913) 1914 Formosan Aborigines
116, 614, 527 Atayal

The degree to which the clan feels itself a solid unit may be seen in the common clan festivals at the time of planting and harvesting the millet. These festivals generally precede the tribal festivals, and only members of the clan are permitted to attend them. No woman who has married into another clan may attend them.

22: Wiedfeldt--28 F-5 (1913) 1914 Formosan Aborigines
116, 527, 643 Atayal

The two great millet festivals, in which the tribal chief is the leader, also serve to maintain political solidarity and to foster a harmonious attitude in the tribe.

22: Wiedfeldt--32 F-5 (1913) 1914 Formosan Aborigines
116, 646, 527, 484, 576 Atayal

This koto-kumai-roh, or common council [MC: the full assembly of all clan heads of the tribe and honorary chiefs]... meets as a rule at the time of the millet harvest. It begins early in the morning, since most of the clan heads have used the previous day for traveling, and it lasts one to three hours. Connected with it are the community fishing expedition, which supplies the food, and on the next morning, the tribal millet festival. The chief of the tribe opens, conducts, and closes the meeting. He presents the agenda briefly, and then yields the floor to such honorary chiefs and then such clan heads as have something to say. While someone is talking, all the others listen attentively in silence, without interrupting him in any way. Each individual speaks only a few minutes, for it is considered improper to take a long time to express one's opinion.